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It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 20.

LONDON.

Acton, Creffield-road, 11.15, Rev. J. A. PEARSON; 7, Rev. A. C. HOLDEN, M.A.
 Brompton, Port-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. F. H. JONES, B.A.; 6.30, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. J. A. PEARSON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. A. C. HOLDEN, M.A.; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANCKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. STANLEY P. PENWARDEN.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPES.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT; 7, Mr. E. CAPLETON.
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ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
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 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. A. W. FOX, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Harlington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. C. F. HINTON, B.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30.
 DUBLIN, Stephen's Green West, 12, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GEORGE CARTER.
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 LEEDS, Mill Hill, 10.45, Rev. MATTHEW R. SCOTT; 6.30, Rev. CHARLES HARGROVE.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
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 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.
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 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
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 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
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MARRIAGE.

ANDERSON—AUSTIN.—On November 15, at the Unitarian Church, Cirencester, by the Rev. J. W. Austin, M.A., brother of the bride, John Anderson, only son of Alderman Anderson, J.P., of Bridgnorth, to Lilia Kate, daughter of the Rev. H. Austin.

DEATH.

GARDNER.—On November 9, at 71, Clapham-road, S.W., Robert Gardner, aged 39, author of "The Heart of Democracy."

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

LAST week Count Tolstoy made a dramatic exit from his home in order to renounce the world and find solitude and peace. There is something deeply pathetic in this last effort of his imperious will to cut a way out from the social order, which his conscience condemns. The intense craving of the soul for interior peace seems to have vanquished all other feelings, and it is not for men to whom spiritual things are far less real to criticise or condemn. His scheme, however, has been frustrated by an attack of illness. A premature announcement of his death appeared on Thursday morning, and as we write we seem only to be waiting in hushed expectancy for the news that the great deliverance has come.

* * *

THE Northern Counties Education League met for its annual meeting in Leeds on Monday. Some remarkable figures regarding the acceleration in the transference of voluntary schools to public authorities since the passing of the Act of 1902 were given by the Rev. C. Peach, the new secretary. Since 1903 the voluntary schools have decreased by nearly 1,200, and the number of scholars on the registers by over half a million. In the same period the number of Council schools has increased by over 1,700, and the number of scholars on the registers by over three-quarters of a million. In 1903 the scholars in the voluntary schools outnumbered those in the Council schools by 650,000; to-day they are outnumbered to the extent of over 600,000 in the Council schools. This, Mr. Peach said, is the new fundamental fact in the situation.

THE difficult question of press censorship in the interest of public morals was brought before the Royal Commission on Divorce this week. Statistics were produced showing the amount of space devoted to reports of proceedings in the Divorce Court by various leading newspapers from January, 1909, to May, 1910. During this period the *Daily Telegraph* devoted 165 columns to this class of news, the *Daily Mail* 152½ columns, the *Morning Post* 39½ columns, and the *Manchester Guardian* 33 columns. It would probably be safe to say that the lowest of these figures represents all that is necessary in the interests of justice, while the rest only helps to stimulate evil curiosity. The official regulation of reports would be very difficult, and in some respects undesirable; but some arrangement among the leading newspapers ought to be possible in order to limit competition along these lines. Mr. Russell Allen, the proprietor of the *Manchester Evening News*, in giving evidence on the subject, made the significant remark that there was no class of business in which it was more difficult to maintain a high standard than the newspaper business.

* * *

IT is an ominous fact that some of the Sunday papers are the worst offenders in this respect. During the period mentioned the *Empire* gave its readers 311 columns of this class of news, the *People* 188 columns, the *News of the World* 174½ columns, *Lloyd's News* 102½ columns, the *Weekly Dispatch* 84½ columns, and the *Sunday Chronicle* 33½ columns. It is also significant that not a single one of these six Sunday papers was willing to appoint a representative to give evidence before the Commission.

* * *

MR. JOHN BURNS visited Liverpool last Saturday to lay the foundation stone of one of the blocks of dwellings which are being erected by the Corporation to take the place of a foul and congested mass of slum property, which has been demolished. Mr. Burns visited the same district more than 20 years ago, when it had an unenvi-

able notoriety for its squalid and degraded population living in foetid courts and dark cellars. "If people want to know," he said, "where I got the stimulus for the abolition under our Housing and Town Planning Act, of the back-to-back house and the cellar dwelling, it was in your Dryden-street, and Christian-street, and Ben Jonson-street of 30, 20, and 10 years ago. Before I left Liverpool for a year on the River Niger what I saw there so burned itself into my mind, memory, and determination that I took a solemn vow and covenant that if I ever had an opportunity as county councillor, and above all as Minister, to wipe it out, it should be done."

* * *

MR. BURNS remarked further that liquor is losing its grip on Liverpool. Four hundred drink-shops have been got rid of in ten years, and over 700 in twenty years, while the number of deaths due to alcohol is steadily declining. He attributed a great deal of the progress which he had observed to these facts. The influence of physical surroundings, social environment, and domestic conditions, had to be recognised. The people of poor districts suffered not only from a lack of means; in their dismal surroundings they were the victims of poverty of spirit.

* * *

"How," he asked, "can you expect the poor to be other than melancholy, discontented, and at times angry, when you see them under conditions that you would not put your strong, beautiful cart-horses under? It is because I want to inspire you with something like my own fire and indignation that I have come down here this afternoon. If you can do what you have done in your Prince's-avenue and Greenbank Park for people who have retired from business or have nearly earned all the money they want, surely you are bound to town-plan for the people who are earning money, often too little, and who live in conditions that are a disgrace to all of us. I believe the best way to break up the Poor Law is to get rid of pauperism altogether. A good

home resists pauperism, diminishes dependence, makes for sobriety, and, above all, gives character to children as nothing else does."

* * *

LORD ROSEBERY made a characteristic speech to the students of Liverpool University on Monday. He adopted the pose of cautious scepticism in face of the strong opinions and ardent enthusiasms of youth, and warned his hearers against the danger of making up their minds. He spoke mournfully of the many millions of sermons, and the many millions of speeches, political, legal, complimentary, that have been poured forth in the last century on suffering mankind, and of the extremely small tangible result of all this flood of oratory. The same criticism might be applied with equal justice to most of the work of the world on its intellectual and educational side, and the argument which would empty our pulpits might also close our schools. Even "the many millions of sermons" have done something to keep Christian faith alive, and to train men in loyalty to an ideal of life in which personal decision counts for more than sceptical detachment.

* * *

WE learn with the deepest concern and regret that there is a probability of "official" conformity on the part of many of the French modernist priests to the most recent papal requirements. An anonymous letter has been issued on behalf of some of them, how many it is impossible to say, justifying this course of action on the specious ground that it is only an act of external obedience, which is not binding on the conscience. It is the kind of casuistry which will deceive nobody. A movement which refuses martyrdom in these calculating terms ceases to have any spiritual significance. The stinging comment of the editor of *Les Droits de l'Homme* is entirely justified, that it would be impossible to announce in more noble terms the intention of doing something disgraceful. In strange and beautiful contrast is the letter which Miss Petre, the friend and executor of George Tyrrell, has written in reply to her threatened excommunication. After reviewing the whole situation she announces with simple dignity that she must follow her conscience without regard to any secondary considerations.

WE are asked to announce that a meeting in commemoration of the birthday of Keshub Chunder Sen will be held at Caxton Hall, Westminster, S.W., to-day (Saturday), at 3 p.m. Sir Edwin Lawrence will preside, and the speakers will include His Highness the Maharaja of Baroda, Mr. L. G. Gupta, of the India Council, Rev. P. L. Sen, Professor Vaswani, Rev. J. Page Hopps, Rev. W. H. Drummond, and Mr. H. N. Maitra.

THE PROMINENCE OF PREACHING.

Is the time of great preaching past? Or, is it that we are in the trough of the wave and about to be swung upward to the foaming crest? We may notice to our comfort or to our deeper despair, that politicians lament the decline of oratory as sincerely as church members lament the impotence of preaching. Perhaps the reason in both cases is the low temperature of personal conviction. Where politics become urgent and fiery, we have university professors of philosophy like the French Socialist leader Jaurès speaking winged words, which are as radiantly sincere as they are passionately poetic. Had modern preachers an equally insurgent message, some of them would swiftly be endowed with similar gifts of eloquence. The pulpit would once more lighten and reverberate with what Blake called "thunders of thought and flames of fierce desire."

In its origin, however, the sermon was not this kind of prophetic speech. It began, as Dr. Drummond has recently pointed out in a most suggestive little book,* in the peculiar veneration with which the Jews regarded the law. "It was important for the religious fidelity of the people, and even for their separate national existence in their scattered communities throughout the Roman empire, that they should be well instructed in the law. Provision for this instruction was made in the worship of the synagogues. Prescribed portions were read from the law and the prophets, and an address was given, not by an official, but apparently by any competent person, in explanation of what had been read. Of this we have an example in Christ's discourse at Nazareth, as recorded in Luke iv."

We may question whether pulpit-preaching as distinct from casual platform-speaking, can afford even now to depart from some such sustaining background of "law" or Christian tradition. In the absence of some such common custom or discipline or expectation, the restraints of dignity and reverence might entirely disappear in the egotism of pushing persons eager to hear their own voices. Certainly, it is not any feeble-forcible imitation of electioneering oratory or of enterprising journalism that will revive the power of the pulpit. The temper that itches for notoriety and feeds on the froth of publicity, is the very devil which our modern St. Dunstan must take firmly by the nose. The preacher who adopts the motto "advertise or die," will do well to die quickly and with decency, without prolonging the agony or the scandal; for die he surely will, and that without making an edifying end.

The best friends of Christianity may well pray for a strong church that can send

* Lectures on the Composition and Delivery of Sermons. Philip Green. 1s. 6d. net.

forth anonymous preachers, pledged never to disclose their names, ready to smite as well as heal, and absolutely indifferent to the praise or blame of the populace. It is possible that in the future, as in the primitive church, the pastor and the preacher may have to become two separate persons, and not merely two functions of one minister. Or we might eplisist more efficiently than we do the services of the earnest layman who is economically independent of the subscribing members of the church, and who is "free from all suspicion of saying things because it belongs to his profession to say them." The modern professional sermon has become too nearly what the pagan oration was—"amusing the intellect, and gratifying the conceit of enlightenment, but leaving untouched the higher regions of the soul, and never quenching the thirst for God." This danger is perhaps more often realised in dissenting congregations than in communions where less stress is put on the sermon and more on the devotional and sacramental acts of worship.

What Nonconformity might find redemptively salutary would be the silencing of all its professional preachers for a period of not less than five years. During this term it might concentrate on developing a powerful church life, wherein worship would be the supreme reality and not a mere introductory incident or a patiently endured preliminary. The Church of England might then use some of the best preachers thus thrown out of employment in the parish churches; while the clergy as an act of reciprocity taught the Nonconformists how to arrange and order their worship. A certain Unitarian, who witnessed with mixed emotions a Roman Catholic ceremonial of unusual splendour and impressiveness in one of the continental cathedrals, came out saying, "Yes, these fellows know how to do it, and the Quakers know how *not* to do it. Anything in between doesn't count." Alas, the Quakers, under pressure of human nature, are forgetting how not to do it; and something in between might be made to count had Liberal Christianity the wit and the vision to seize a unique opportunity, and transform itself into a Free Catholic Modernism.

There is no necessary antagonism between worship and preaching. Preaching, when most inspired, is itself of sacramental efficacy. The antagonism arises from the narrowness of small men on both sides. The worshipper, whose devotional instincts are sensitive to the appeal of antiquity, who responds to the mystical meaning of symbolism, and feels the quickening power of a vital tradition, often exhibits the pettiest limitations and prejudices. He may believe so utterly that the past is alive with inspiration as to disbelieve in the work of the Holy Ghost in our own day. Popular sermons only remind him of bad manners and the style of the leading article in the *Daily*—(the newspaper which you, dear gentle reader, abominate). The language jars upon his fastidious devotional taste, and dispels the atmosphere of reverence and awe. Sentences that are less than five hundred years old reek of the vulgarity of the parvenu, and are therefore destructive of all sound religious influence.

On the other hand, our popular Noncon-

formist preacher speaks glibly of a perpetually open vision, as if he had only to open his eyes to see God. He finds a chancel an intolerable usurpation, for the best architecture must converge on the rostrum where he pirouettes and gesticulates. If not entirely at home, he is not disconcerted at the P.S.A., where his turn comes between the recitation, "Curfew shall not ring to-night," and the cornet solo "Sound an alarm." He knows perfectly well that the leading article of the *Daily* — (the paper which you, dear gentle reader, love so much) is as dignified as the liturgies of the Church, and as inspired as the utterances of the saints. He cannot understand why people should fuss about "uses" or ornaments or vestments or symbols. He is so convinced that God is *everywhere* that it is quite impossible He should be on the altar. He is so positive that the Eternal is *always* that it is mere popery to believe He was in the Middle Ages. Now, is it not really possible (in a spirit of true piety) to knock the heads of these two persons into a common pulp in hope that some reason might ensue? Or must we go on with this see-saw extravagance, now emphasising the sermon at the expense of the service, and now the service at the expense of the sermon. The laity, let us hope, will help us to solve this problem by purging the chancel of priestcraft, and the pulpit of rhetorical professionalism, and so bringing us back to the simple beauty and sincere sanity of a corporate and democratic church life. Dr. Drummond's little book will help our laity to equip themselves for this noble service.

J. M. LL. T.

LIFE, RELIGION & AFFAIRS.

KESHUB CHUNDER SEN.

THE 19th of November is a red-letter day in the Calendar of the Brahmo Samaj; it is remembered as the birthday of the great Brahmo leader, Keshub Chunder Sen. The Indian residents in London, in co-operation with Keshub's English friends and admirers, have decided to celebrate the day by a divine service and a memorial meeting at the Caxton Hall.

Of Keshub's love and labours for India, it is hard to speak with exaggeration. Not without reason did Max Müller speak of him as 'India's greatest son,' occupying 'the first place among his fellow-countrymen and a pre-eminent place among the best of mankind.' Keshub—to quote the words of another European admirer of his—"pushed India a century ahead." His patriotic ardour found a bold, emphatic expression in his famous address on 'England's Duties to India.' Keshub was an ardent patriot; but his patriotism never caught the contagion of partisan politics. He loved India, but he never lost the broader vision of humanity. He believed that the harmony of East and West was needed in the higher interests of universal humanity. In a letter written to an English friend on the eve of his departure from England, he wrote:—"The East and West will unite—such is God's will

... God's Spirit is working everywhere. Blessed is he who sees the work and realises the Divine Spirit." 'The East and the West will unite!' When shall Keshub's vision be verified? How many there be to-day who pray and work for the day when the wounds of the nations of the world shall be healed, and the ideals of the Mystic East blend with those of the vigorous West to form the Ideal of the Future—the Ideal which will fashion into fairness the thought and life of the world?

Keshub believed with Channing that education was 'the chief interest of the human race'; so he organised the Albert College. He started also the Victoria Institution for Females; he believed that India could not rise till the Indian woman was educated and

'In her face and mien
The soul's true brightness beheld
Without a veil between.'

He organised 'Bands of Hope' and made 'social service' an essential part of the programme of the Brahmo Samaj. He preached practical Brahmoism; he broadened its basis, gave it a universal outlook upon life, and attuned its message to the rhythm of a vaster music.

But the secret and strength of his aspirations and achievements was his mystical consciousness of the Unseen as the One Reality. Over and over again he taught the truth concerning the living relation between the Living God and the human soul. He rejected the sacerdotal conception of religion; he preached personal religion, not ecclesiastical obedience. And I—a seeker, from the beginning of my days, after the Free Church of the Spirit—I cannot too strongly protest against the injustice done to Keshub Chunder Sen by those critics who speak of his 'supernaturalism' and 'reliance on authority.' Surely the one conviction which Keshub published in all he said and did was ever this—God is the Immediate. He spoke often of the God-discerning intuition whereby he meant a consciousness of the Universal immanent in the soul. The one clear cry of his teachings was ever this: let not your religion rest on external authority. None must resign the intellect: Truth is but another name for God. But Truth is the equation of life, which is more than the categories of analytic understanding. Intellect is necessary but not adequate; it is neither sufficient nor efficient to secure the rich meaning of religion. Religion must bear upon the whole synthetic personality of man—intellect, conscience, heart, and soul. The whole being of man must co-operate with the ever-present Divine to enter the Temple of Truth. Reason always, yet not alone, but with the Universal immanent in the soul; else is the intellect stunted, halting at mere phenomena, and the moral sense contracted taking note alone of proprieties set up by custom and convention, and the heart's deep cry for Ancient Beauty stifled, and the soul's outlook upon life robbed of its rich significance. Keshub stood up for personal religion the religion of consciousness. He pointed out that the truths of religion touch us not on a fragment of the mind but on every side of the rich synthetic soul-life, satisfying the intellectual, ethical, emotional and spiritual

needs of the individual and the human races. The pathway of mere understanding point only to a *world-unity*; but the soul cries for the *living God*. Hence the necessity of having personal relations through prayer, meditation, thought, heart-love, and selfless service with the All-Father. God is not a distant Deity, but the Self-revealing Spirit.

This the message Keshub preached; this the faith he lived; and so he became a great, an enduring force. Not without reason did James Martineau—himself a 'saint of Theism'—speak of Keshub Chunder Sen as a 'soul most congenial to the soul of Jesus, a kind of second John.' Keshub lived and died a shining witness to the truth of intercommunion of the human and the divine. Why is it that the heart of man cries for God again and again? Stifled sometimes, subdued many times, the faith of the soul comes out in times of crisis; the faith may be sub-conscious, but it is immortal, it cannot die. God is in contact with man, and man's true name is Emmanuel—God with us!

Yes, God is with us, and *within* us: and the Unseen Universe is *within* this world! The time is come, I feel, for the Mystic East to make an affectionate appeal to her sister West, and invite her to walk the Way Within. The growing unrest in the churches will not cease until the truth is reproclaimed concerning the immediacy of contact between the soul and the Father-Soul. Europe must experience the *deep seeing* of the Hindu race. Then will she recognise the religious unity of the race, and discover the harmony of all prophets and summon her God-given powers in the service of that *brotherly civilisation* which is the hope of the world and the dream of all who pray with Jesus for the coming of the Kingdom of God on earth. May the day come soon when Europe may be smitten with yearning for a face-to-face fellowship with the Self-revealing Spirit to whom the sweet and pensive figure of Keshub Chunder Sen has borne witness in the New Age! He called himself a servant of God; but of him may be spoken the words used by Schleiermacher in another connection:—

'The infinite was his beginning and his end; the Universal his single and eternal love. Living in saintly innocence and profound humility, he saw himself reflected in the eternal world, and he felt that the world was to him also a mirror worthy of love: his life was full of religion and full of the Holy Spirit.'

T. L. VASWANI.

THE FUSION OF CLASSES.

"THE time is now at last, now for the first time in the countless ages of the life of man, ripe for the realisation of the vision of brotherly love." These are not the words of Tolstoy, though they have a ring about them which suggests that his teachings may have supplied one source, at least, of the writer's inspiration. They are the words of a man belonging, nevertheless, on his own confession, to the gradually diminishing class of individuals who have more money than they "need or deserve," and yet he is as much "afame

about the unfairness, the injustice, of the condition of the very poor," as if he had himself been born and reared in the Abyss. Two years ago he addressed an urgent appeal to comfortable and well-to-do people under the title of "Human Justice for those at the Bottom," and he has now followed this up with "The Victory of Love,"* a book which also deals with the problem of poverty in an infectious spirit of sympathy and optimism. And yet it is difficult to go all the way with him in his splendid belief that the time is practically ripe for the coming of the Kingdom of God on earth. The time is indeed ripe—it always is—for every one of us individually to begin to act as if we really meant to make the true spirit of fellowship and brotherhood prevail, but is Mr. Cotterill himself really convinced that the end of the long upward path of evolution has now been reached, and that the ape and tiger instincts of humanity are about to be batted down for good beneath the threshold of consciousness, never more to rise above it in all their hideousness and terror? It is a consummation devoutly to be wished, but in an age of riots and revolutions—and on the eve of a General Election—few of us can delude ourselves with such fond hopes.

The Utopian who is not at the same time a genius and therefore a distinctly creative force in the world, must often retrace his steps, or, at least, accommodate his pace to that of average humanity. This Mr. Cotterill does not seem able to do, and we cannot help thinking that he under-estimates the power of prejudice and self-interest which is still opposed to the progress of truth and mutual goodwill. The fierceness of competition which still prevails, diminishing the individual's chances of "getting on" in proportion as his ethical sensitiveness increases; the way in which, despite the admission by all intelligent people that war is an anachronism, the nations are still piling up their costly armaments; the sectarian bitterness dividing people of all shades of religious belief who are, ostensibly, worshipping the same God; the rankling sense of injustice at work among the proletariat in every country of Europe, provoking them often to violence and anarchy—these are facts which have to be faced, and it is better to be honest about it and to realise that we have yet a long road to traverse before universal brotherhood is established. Yet many who "follow the gleam" will be grateful for this contribution to the rapidly accumulating literature dealing with the social problem, not so much because there is anything strikingly original in the book, but because the writer insists with so much earnestness on the *vital and primary necessity* for squaring our lives with our ideals. In other words, he makes a direct appeal to Englishmen as members of a Christian nation to practise what they preach.

"The Victory of Love" is not a profound sociological study. The earlier chapters are a little confused, and do not completely stir the imagination of the reader, who cannot help feeling that an amiable desire to be kind to everybody has scarcely enough driving power to make the work

of the social reformer effective. What we need in these days is not the reiteration of facile conceptions of love, but some august vision compelling us to bow before that "Lord of terrible aspect" whose bidding is never to be followed save with shuddering and tears. But in the chapter on "the cost of class," which is written with a firmer touch, Mr. Cotterill brings home to us a fact which is not sufficiently realised, namely, that those who remain within the artificial barriers raised by birth, wealth, or any other kind of social prestige and are afraid to form friendships and seek affection in any other class but their own, actually lose something in life which only the freedom and variety of common intercourse with all sorts and conditions of men can give. The fear of mixing too much with people who do not understand our shibboleths, or boast our habits of refinement—if we happen to belong to the cultivated classes—has indeed more to do with the slow progress of universal brotherhood than almost any other single cause, and when we think of the thinly-veiled, and often quite unconscious, contempt with which people in all strata of society above the lowest are apt to speak of those whose position is a little beneath their own, and of the mental torture which is constantly endured by worthy but unlettered folk in the company of men and women who owe it to an accident of birth or training that their manners are polished, and their grammar irreproachable, it is impossible to deny that we are still very far from the spirit of the carpenter's son who was the friend of publicans and sinners.

Slowly, very slowly but surely, the class-feeling is being undermined by the growing spirit of democracy. It will one day become a thing of the past, together with slavery and the feudal system. In the meantime, those who have seen with sad eyes how it has entrenched itself even in the churches—*mostly* in the churches, we had almost said—will rejoice as veil after veil is lifted which now hides the heart of man from his brother man. Mr. Cotterill regards himself as especially fortunate in that he was educated at one of the old grammar schools in a small country town, and thus brought into contact with boys drawn from all stations in life. "The stamp of all this upon me was indelible," he says. "It has never left me and never will. It has been an inexpressible boon to me in all sorts of ways. . . . It made me different from almost all the men of my own class that I met at Cambridge and that I have met ever since. Many of these are democrats, but most of them have had to become so. I was a democrat already, simply because there had never been a time when I had not known all sorts and conditions, and made my friends indifferently from the members of all classes. I know what I should have lost if I had lost this. And I know therefore what others are losing by the loss of it." There, we think, the right note is struck, for until people who are strongly imbued with prejudices which belong to a feudal age realise, not how much they have *escaped* but how much they have *missed* through shutting themselves in behind a wall of false convention, which few indeed of their "less fortunate" brethren can hope to scale, we see no im-

mediate prospect of Mr. Cotterill's beautiful dream being realised.

Public opinion is, however, slowly being educated in the right direction, in spite of certain reactionary tendencies which sometimes fill us with dismay. The spirit of modernism is giving a new life and impulse to religion; statesmen are now taking up in earnest the work of social reform which the churches ought to have done long ago; free education, the public library, the popular lecturer, and the politician are bringing enlightenment to the masses; and England is at least being Fabianised, if not Christianised, into accepting the great fact that we are all members one of another. What the future will make of it all we can only dimly guess, for the end is not yet. But we, at least, who share the ideals, if not at present the optimism of this sincere champion of the people, must not refuse the cross of suffering or the agony of self-renunciation if our dream of good is to come true, and if love is to reign triumphant at last.

FORGOTTEN CASTLES OF THE EAST.

A VIRGIN field of investigation and historical research still awaits archaeologists who will undertake to systematically explore the numerous mediæval castles which so frequently excite and baffle the curiosity of the traveller in Asia Minor. Even on so frequented a caravan-route as that between Trebizond and Erzerum practically nothing is known of the history of any of the impressive piles which crown precipitous and commanding heights along this important highway; and one wearies of the invariable and inevitable assurance by the *zaptieh* or the guide that castle after castle is known only as *Genis Kaleh*—the Genoese castle. Doubtless the reason for this sweeping generalisation is to be sought in the share which the Genoese took in the construction of the massive Galata tower, so well known to all visitors to Constantinople. In this case, however, it is a well-established fact that this imposing round tower was built in the sixth century by the Byzantines, and that the Genoese in the year 1348 merely increased it in height. The attribution to the Genoese of nearly every castle in Asia Minor may indeed be paralleled even in our own country by the popular habit of ascribing any ancient earthwork to the Romans.

In many cases it is obvious that the fortifying of precipitous crags of strategic importance conveniently near to the main trade routes must have originally taken place in far distant times. The rock of Van, rising abruptly from the fertile plain on the eastern shore of the Great Salt Lake, was crowned by fortifications even under the old Vannic kings of Khaldia, who gave so much trouble to their Assyrian neighbours in the eighth and ninth centuries before the Christian era, long before the Armenian conquest of the land of Ararat. Each successive conquering race, whether Armenian or Persian, Byzantine or Arab, Tartar or Turk, merely made modifications or additions to the original fortress. In

* The Victory of Love. By C. C. Cotterill. London: A. C. Fifield. 2s. net.

the ancient Armenian town of Baiburt, about halfway between the Black Sea and Erzerum, the walls and towers of the castle cover a very extensive area on the rounded marble hill dominating the town at its foot. The castle owes its present form primarily to the Armenians, and subsequently to their conquerors, the Seljuk Turks, who have commemorated their restoration of the citadel by an Arabic inscription still to be seen over the main gateway. A castle of similar appearance and style of architecture, but covering an even greater area, dominates the important trade route down the Kharshut valley between Baiburt and the silver mines of Gümüşkhaneh (visited by Marco Polo), on the way to the Black Sea. The massive keep crowns the upturned edges of vertical beds of bare limestone, rising high above the river plain at its foot, and the rugged, terraced heights behind the fastness are guarded by line upon line of battlemented ramparts. A noticeable feature in the construction is the circumstance that all the angles of the walls and towers have, without exception, been carefully rounded off. Although this fortress must have been practically impregnable, and must have needed a particularly large garrison to man its ramparts, yet it possesses no longer any distinctive name, and is merely known to the natives as the castle (*Kalajik*), or sometimes as the Genoese Castle (*Geniskaleh*), and all traditions of its history and its rulers have been completely forgotten. It was not improbably this very castle which the Castilian ambassador, Don Ruy Gonzalez Clavijo, in travelling in the year 1404 from Trebizond to Erzinjan, through the territory of the Comnenian Empire of Trebizond, mentions as the castle of the Duke of Chaldia, "where all caravans pay toll." Perhaps the very loss of its name is significant, for it is certainly one of the largest and most imposing of the numerous castles along this highway between Europe and Persia. In regard, however, to position and inaccessibility, though by no means in size, it is rivalled, if not surpassed, by the next castle down the Kharshut valley, to the west of Gümüşkhaneh, for the latter is situated on a high, precipitous crag, over a thousand feet above the river rushing swiftly at its foot. Still lower down this valley, the hovels of Ardasa (where the route turns abruptly northwards on the way to Trebizond and the Black Sea) are dominated by another of these mediæval castles equally picturesquely situated on a rugged scarp, and yet another of similar age is known at the mouth of the Kharshut river at Tireboli, in the vicinity of old silver and copper mines, which indeed occur frequently throughout the Pontic Ranges. It is a striking circumstance, and one testifying to the great importance of this ancient trade route, that in the stretch of merely fifty miles between Baiburt and Ardasa, no less than four castles of the first order should have been constructed by the rulers of the land in the most commanding positions. Other equally imposing mediæval fastnesses occur further east, e.g., at Ispir, Tortum, Olti, and, in fact, at all strategical points in Armenia. The climate of this region is so remarkably dry, owing to the interception by the lofty Pontic Ranges of the clouds and moisture

from the Black Sea, that the battlemented ruins stand gaunt and bare, with no kindly covering of moss, lichen, or ivy to tone down the desolation of these long-since abandoned and forgotten fortresses. Hence, although many centuries have passed since their ramparts were manned, yet the massive masonry looks as if it might have been quarried only yesterday.

To the European, fresh from a sojourn in Constantinople or a Black Sea port, where mosque and minaret strike a dominant Oriental note, these ruined castles form a striking contrast and recall the most romantic aspect of Western scenery by their remarkable family resemblance to the castles of our own country, though on a more grandiose scale. This striking similarity between the Byzantine and Armenian castles of Asia Minor and those of Western Europe is, however, not so surprising a matter as it might appear to be at first sight. The connection is a particularly close one in the case of the castles of the time of Edward I., such as Conway or Harlech castles, which display the features of concentric defence, for the idea of this strategical mode of defence had been borrowed in its entirety from the East by the Crusaders, and was promptly put into practice with signal success in their native countries. Yet, among the castles of Great Britain it is difficult to find any castles designed on so vast a scale as that of St. Hilarion in Cyprus, with its extensive labyrinthine outworks, or so massively constructed as Reginald de Chatillon's castle of Kerak, near the Dead Sea, which possessed walls a hundred feet or more in height, with a thickness of nearly thirty feet.

No historical romance could do adequate justice to the innumerable tragedies or gallant deeds connected with these ancient ruins, which occur on every point of vantage in Armenia and its border ranges. Doubtless many a one could show incidents in its annals no less barbarous than that of the castle of Kharput in Southern Armenia, when Jocelyn of Courtnay, Count of Edessa, was taken prisoner by the Emir Balak in the year 1122, together with Baldwin, King of Jerusalem, who had attempted to rescue him, and eventually both these Crusaders were hurled over the ramparts to be dashed to pieces at the foot of the precipices on which the castle stands. It can hardly be doubted that many aspects of mediæval history and architecture would receive most valuable illumination by judicious exploration and excavation of these Eastern castles, concerning which even tradition has so little to say.

CORRESPONDENCE.

ARIUS AND ATHANASIUS.

SIR,—I will, with your permission, try to explain, in reference to M. Hocart's letter, why I am led to think that the victory of Athanasius at Nicæa has been far more effective than the victory of Arius would have been, in enabling Christians to realise the nearness and personal sympathy of God. Both the contending parties at Nice recognised in Christ the representative and revealer of God to

humanity, but while the Arians regarded him as a creature, though the highest creature, whom God's creative power had called into existence, the Athanasians insisted that he was begotten by God out of His own essential nature, and was, therefore, consubstantial with God. As M. Hocart truly says, Athanasius did not assign to mankind in general that community in the Divine essence which he ascribes to Christ. His idea appears to have been that the Logos has manifested himself once in human form in order that through his influence "we," that is, all men, "may be deified (*θεοποιηθῶμεν*)."

(vide Dr. James Drummond's quite invaluable "Studies of Christian Doctrine," p. 304). When thus deified we enjoy real communion with the Father, and though our sonship is not regarded by the orthodox Church as of the same unique character as Christ's, it was doubtless felt to involve very real communion with God. By degrees in the history of the Church, the distinction between Christ's sonship to the Father and that of Christ-like men was seen by an increasing number of thinkers not to be a fundamental and essential distinction. Saints and mystics often eloquently testified to a divine experience which might differ in degree, but certainly not in kind, from that which Athanasius saw in Christ, though he failed to see that it was visible, in fainter outlines, in all men. Hence heretics multiplied by whom Christ ceased to be regarded as a superhuman and wholly exceptional personality, and for the unique consubstantiality with God which orthodoxy ascribed to him, the belief arose that the self-revealing God, who was immanent in him, is wholly absent from no rational soul. All men are potentially, if not actually, "deified."

It began to be clearly seen that what gives its wondrous power and preciousness to poetry, to preaching, to art, and above all to self-sacrifice, is this consubstantiality with God, which makes God felt as a most real presence and participator in all these higher experiences of the soul. Many earnest souls became Unitarians by this Athanasian route; many others by the Arian route, and careful observers will note important characteristic differences between the two types.

But whichever route is followed, it cannot be doubted that a high and grand Unitarianism is rapidly spreading through the whole Christian world. Just at the present moment this great Unitarian movement takes two forms, and Mr. Campbell is no doubt quite right when he declares that the victory, which he thinks the Liberal Christian League is now winning, is not, strictly speaking, a victory for the Unitarianism of F. W. Newman, of Channing, and of James Martineau. Their "liberal Christianity" and the "liberal Christianity" which Mr. Campbell has most at heart, though they have very much in common, have also important differences, and which will be most in the ascendant at the close of the present century is a speculative question of intense philosophical and religious interest. The distinction between them is mainly philosophical. Martineau, and probably the greater number of living Unitarians, while believing firmly that we are not only made in the image, but out of the substance of God, also hold that in temp-

tation our wills possess a certain degree of freedom of choice between equally possible alternatives, so that a man can rightly say on some occasions, "I have sinned and resisted God, and I blame myself because I am confident that I could have done otherwise." This Libertarian philosophy is held also by Dr. Clifford, Dr. Horton, Rev. Hugh Wallace, and, I believe, by a host of Christian ministers in all denominations. Some of these Libertarians are Unitarian in their theology, while others are not so.

Mr. Campbell and his strict followers hold a different philosophy, which is termed "monistic idealism," and it is this philosophy which Mr. Campbell has made the basis of his book on "The New Theology," and also of his recent manifesto to the "Liberal Christian League." Some months ago I gave in this paper my view of the bearing of this philosophy on the ideas of sin, repentance, and Divine forgiveness. It must be admitted that it is a philosophy which relieves some intellectual difficulties, but it may be questioned whether it does not plunge us into moral difficulties of a far more serious nature. Whichever of these two forms of Unitarianism which are now competing in friendly rivalry shall ultimately absorb the other, it would, I think, be easy to show that what is most precious and inspiring in each of them would be largely lacking had Arius won the day at Nice, and Christ had been declared to be only the most perfect production of God's creative power.—Yours, &c.,

CHARLES B. UPTON.

Littlemore, Oxford, November 15, 1910.

THE SHORTAGE OF MONEY.

SIR,—The shortage of money is undoubtedly with us at present, so far, at any rate, as certain objects are concerned. If we look below the surface it is fairly easy to see why this is so, without attributing it to any alienation of sympathy on the part of the so-called "comfortable classes of society."

The causes are probably mainly two. First and foremost, the fact that governments of the day, national and municipal as well, are yearly sopping up an increasing proportion of the earnings of the commercial and professional classes. Such people are beginning to realise what a socialistic state would mean; the Government the sole owner and universal distributor. The overflowing exchequer referred to in your article is evidence of the direction in which things are going. The country cannot eat its cake and have it at the same time.

Secondly, the rapidly increasing number of charities, religious, philanthropic, and political organisations and causes, appealing to a comparatively limited number of givers. Each new society that starts in life has a tendency to draw support from the others. Take the instance of the women's great movement to obtain the suffrage; many devoted women have felt it their duty to withdraw subscriptions, they would otherwise gladly continue, in order that they may give their cause the fullest financial support possible. Is it wonderful that some causes which have

perhaps lagged behind, and do not interest persons as intensely as they have done in past times, are less supported than some of us think they ought to be? What such causes must do if they are to keep their place in the life of the nation is to show that they are living ones, and capable of arousing strenuous workers and liberal givers.—Yours, &c.,

B. DOWSON.

*Upper Broughton, Notts.,
November 14, 1910.*

BOOKS AND REVIEWS.

MR. TARRANT'S ESSEX HALL LECTURE.*

A WARM welcome should be accorded to the Essex Hall Lecture, given by the Rev. W. G. Tarrant, of Wandsworth, last May, and now published with the addition of a number of valuable notes. The second lecture of the series, given in 1894 by Mrs. Humphry Ward, had for its subject "Unitarians and the Future," and at the close of an eloquent tribute to Dr. Martineau as "the greatest religious name in England since Newman died," marked the character of the body to which he belonged as forming "one Christian community [in our midst] which has learnt to dissociate the life of faith from the permanence of creeds." Mr. Tarrant has, of course, the same community in mind throughout his lecture, but he only touches lightly, though with true eloquence at the close, on the possibilities open to English Unitarians, with others of kindred spirit, in the coming time. His lecture has a wider scope, dealing as it does with the "Story and Significance of the Unitarian Movement." He rightly recognises in that movement something much more far-reaching than the fortunes of the community or fellowship of churches popularly known in this country as the Unitarian body. The Unitarian movement found in those churches (many of which in their origin and early history were very far from being Unitarian) one of the chief and most effective channels for its manifestation as a religious force; but it has been, and is, operative in this country, as in many other lands, over a much wider field than those churches cover. It is well for them to recognise the fact, and to see what it signifies for the right direction of their own special efforts.

It is a "movement" with which Mr. Tarrant deals in his lecture, not a "sect" or a "church," though many churches have been and are concerned in it. And "it will be obvious," he says, "as my story proceeds, that in using the term 'Unitarian' I follow convenience rather than affect precision." The movement has, in fact, emerged in many forms during the whole course of the religious history of Europe and America from the earliest days of the Reformation (and indeed before that) down to the present time. Broadly speaking, its result theologically has

made in one direction, and hence its popular name. It has been a movement of religion, claiming the right of freedom for the exercise of reason and the earnest effort to attain to simple Christian truth, which in the process has been led away from the doctrine of the Trinity and the orthodox scheme of salvation associated with it. Thus the "movement" represents results of a continuous process rather than the effort to reach a particular end, unless indeed that may be described as the effort after loyalty to truth and reality in religion.

Mr. Tarrant's survey covers four centuries and many lands, so that obviously it can only be a slight sketch; but its very value lies in this, that it shows how wide the field and how great the wealth of interest. The notes direct to many books in which the subject may be further pursued, but at the same time leave one to share the lecturer's hope that his effort, even by its inevitable defects, may lead to completer studies and ampler treatment of a history full of instruction and inspiration. The many points of interest touched in this wide survey are happily grouped about three dates, which by a notable coincidence mark off centuries of the history by the years in which three representative men passed away: Faustus Socinus in 1604; John Locke in 1704; Joseph Priestley in 1804. That was the year before James Martineau was born, whose name rightly stands in the movement as representative of his own century, and prophetic of a yet greater future, which is to come.

If we should attempt here to tell of the manifold phases of the movement chronicled by Mr. Tarrant, both in this country and abroad, we should have simply to transcribe his lecture; there are many familiar names in his pages, and others less known, to which not the least of the interest attaches. The wide-spread influence of the Socinian writings and especially of the Racovian catechism is clearly traced, but at the same time we are led to see how many other influences were at work, and notably through independent study of the Bible, to lead to similar results. The unorthodoxy of such great Englishmen as Milton, Locke, and Newton in the seventeenth century is rightly emphasised. Then comes the notice of Priestley's influence and Lindey's leaving the Church of England to establish Unitarian services in London (1774), with the drawing together of many of the older congregations in a fellowship which had become distinctly Unitarian in its teaching, while missionary effort began to form new congregations, and a concurrent movement was going on in America, among the churches of New England. Telling of all this, and the experiences of later years, of our controversies, of the Dissenters' Chapels Act, of colleges, missions, associations and various other forms of activity, Mr. Tarrant passes rapidly, with sure touch, from point to point, and we find only one or two phrases to which we are inclined to take any exception. Of the Dissenters' Chapels Act (1844), is it accurate to say that substantially it "removed the disqualifications attaching to Anti-Trinitarian endowments prior to 1813"? The great relief was that it secured the old congregations, which had become Uni-

* The Story and Significance of the Unitarian Movement. By W. G. Tarrant, B.A. London: Philip Green, 1910. 1s. net.

tarian, in the enjoyment of their chapels and the rest of their inheritance, which had not been anti-Trinitarian, but had been left unbound by dogmatic limitations. Then as to the National Conference, as a matter of history, we should hardly say it was "inaugurated (1882) by the British and Foreign Unitarian Association." It is true that the first motion on the subject was made at a meeting of the Council of the Association, but it was by a private member, the Rev. R. A. Armstrong, warmly supported later in the meeting, after a good deal of opposition, by Dr. Crosskey, and it was an independent committee that summoned the first meeting of the Conference. Thus it was inaugurated, we should say, by that committee and by the churches themselves, who responded to the call.

We have done but scant justice to the wealth of interest and suggestiveness in Mr. Tarrant's lecture, but we trust that what we have said may send many readers to his pages.

THE ESCHATOLOGY OF THE GOSPELS.*

CHRIST's teaching about the last things now occupies the minds of New Testament scholars as seldom before in the history of Christianity. The last book by Father Tyrrell was written round this doctrine, and the brilliant work of Dr. Schweitzer has met with more appreciation in this country than in Germany. These and other writers have for ever destroyed the one-sided claim that Jesus in the first century was a teacher after the manner of 20th century "liberals." Nevertheless, the eschatological element, once so neglected, has now been greatly over-estimated. As Professor von Dobschütz puts it, "If eschatology is the key to all gospel questions, then it becomes the problem of problems how Christianity could go on without eschatology through so many centuries." This theory, argues our author, does violence to the gospel tradition, to the moral teaching of Jesus, to the sayings which represent the Kingdom and Messiahship as present, and, moreover, reads into the text what is to be demonstrated. Yet the presence of eschatology in the gospels is clearly recognised. It is seen in editorial additions like the "little Apocalypse" of Mark, and transfigured into historical prediction, especially by Luke. In its simple form, it is seen in the actual sayings of Jesus, and again *transmuted* as it passed through the mind of the Master. By transmuted eschatology Professor von Dobschütz means, "that which was spoken of in Jewish eschatology as to come in the last days taken as already at hand in the lifetime of Jesus; transmuted, at the same time, in the other sense that what was expected as an external change is taken inwardly." Yet there is no delusion as to the scope or importance of doctrine about the last things. Taking together all materials collected hitherto, eschatology as well as transmuted eschatology, we find that they

represent only a small part of the whole gospel-tradition. "It is the permanent value of Christ's non-eschatological doctrines that causes us to put them in the first rank, whereas the transmuted eschatology points out in what direction Jesus himself would form the mind of his believers." No reader of Schweitzer's book can afford to neglect this. Originally forming lectures delivered at the Oxford Summer School of Theology in 1909, with an introductory lecture addressed in 1908 to the International Congress for the History of Religions, they make up a complete discussion of the most interesting gospel problem of our time. When the advocates on both sides have been heard, we shall endorse the judgment of Prof. von Dobschütz, and award a verdict to neither; but, basing our decision upon a scientific interpretation of the gospels, recognise the existence of eschatology and the greater importance of the moral and spiritual elements in the teaching of Jesus.

It is to be regretted that there is no index to a volume, which, in many ways, is one of the most valuable New Testament studies published in recent years.

MODERN RELIGIOUS PROBLEMS.

UNDER this title a new series of shilling manuals (published by Messrs. Constable & Co.) has just begun. The editor, Dr. A. W. Vernon, gives a general introduction in the opening pages of the one entitled "The Gospel of Jesus the Son of God, an Interpretation for the Modern Man," the writer of which is Professor G. W. Knox. In the editor's statement we read: "These books are written therefore with the utmost hospitality for all modern natural and psychological and Biblical science, with the desire of making clear to the average intelligent and religious man that this great religious crisis may be passed through as safely and bravely as others have been, that nature is not to obtain the mastery over the spirits of men, and that a man, incredulous of miracle, may still through Jesus Christ be permitted to apprehend, to perform, and to glory in the Will of God." Professor Knox's pages bear out this description. He examines and discards old-fashioned conceptions of the doctrine, and sets forth what he believes to be the dominant thought in the mind of Jesus, one that remains a permanent factor in the world's religious life. This is the thought of the family relationship of men, to each other and to God. The sources of the thought and its development in Christian history are delineated in an attractively clear and reasonable way. No doubt the "average intelligent and religious man" will be benefited by contact with the Liberal Christianity which (without being so-called) speaks to him from this book.

Another volume in the series is by Professor F. Crawford Burkitt, of Cambridge, who supplies an admirably concise statement of the case with regard to "The Earliest Sources for the Life of Jesus." Relegating to the end of the book the details of the famous theory-document "Q," Professor Burkitt manages to blend the scholarly and the popular in what appear to be just the right proportions for a series of this kind. Even the practised

student may be grateful for this brief presentation of an important and complex question. It is hardly necessary to add that the author's tone is quite in keeping with the general description given by the editor in the passage quoted above; but he has recently laid the cudgel so heavily on "Liberal Christianity" that it is refreshing to find him also among this band of writers, which includes not only Dr. James Moffatt, but also Professor B. W. Bacon, of Yale. The series promises to be useful alike in denial and affirmation.

THE COMING OF EVOLUTION.

WE notice with pleasure the issue from the Cambridge University Press of a series of shilling manuals of science and literature. They are not intended primarily, as their general title suggests, for school use or for young beginners, but are essays written for the general reader on particular branches of knowledge, many of which have not hitherto been adequately treated from a popular point of view. We have read the first volumes and can commend them. Of these we particularly note Dr. John Brown's concise sketch of "The English Puritans," "The Idea of God in Early Religions," by Dr. F. B. Jevons, and Dr. J. W. Judd's "The Coming of Evolution." The latter book should certainly get into the hands of all who desire acquaintance with the scientific movement before the appearance of "The Origin of Species." The sketch, historical and scientific, of the theories and the conflict which preceded the general acceptance of Darwin's work, is admirably done; and we are glad that Dr. Judd has particularly given good space to a description and appreciation of the work of Lyell. The little work is strictly history preliminary to the victory of the evolutionary theory, and if we have any complaint to make concerning it, it is only that perhaps too little is said of the theory itself—of which still the general reader requires a careful definition—and that more space is given to the biography of Darwin than was needed. Dr. Judd's personal acquaintance with the pioneers of evolution enabled him to give in his manual new first-hand information which is worth having, and is as interesting as it is valuable.

MR. BENSON'S REFLECTIONS.*

WE own to some prejudice against a volume of essays which dispenses with the conventional table of contents. We like to have the bill of fare before us in order that we may choose according to our taste. It is the glory of a collection of essays that it may be taken in bits or read backwards, or dipped into anywhere, according as our mood is for nature or religion, for literary reminiscence or sententious reflection, for the tolling bell or the rhapsodies of love and beauty. But here Mr. Benson presents us with fifty-nine essays, an introduction and an epilogue, without so much as a signpost to guide us through the maze.

* The Eschatology of the Gospels. By E. von Dobschütz. London: Hodder & Stoughton. 5s. net.

* The Silent Isle. By Arthur Christopher Benson. London: Smith, Elder & Co. 7s. 6d. net.

Perhaps it is his original way of telling us that no directions are needed, for every page is about the same thing, and reflects the same quiet and pensive attitude towards life, his deliberate attempt to recover "the untroubled and joyful passivity of childhood, when one had no need to do anything in particular, because it was enough to be."

If we describe Mr. Benson's book as a chronicle of the uneventful moods of a man who has no need to do anything in particular, what Mr. Jerome might call in more blundering language "the idle thoughts of an idle fellow," we are only taking his phrase for our own use. He does not provoke us either to enthusiasm or dissent by his doctrine of mild acceptance. The evenness of the style matches his facility of observation, and both have a rather hypnotic effect upon the mind. Some brutal fact, an outburst of rollicking humour or of fierce anger, would be a welcome relief in these monotonous tracts of well-bred writing. The essay on "A Parish Priest" is a type of many others. It is quite decorous in its manner and quite sensible in its criticism; but that is all. It has no satire and no fun, and it leaves us wondering vaguely whether Mr. Benson's view of life is much more virile than the cloistered virtues and the pious ritual which he condemns. But perhaps it is all the fault of our incapacity to understand, for we have to confess that it has never been our lot to look at life from a watch-tower, or to dedicate our days to doing nothing in particular.

PICTURES OF THE APOSTOLIC CHURCH: ITS LIFE AND TEACHING. By Professor Sir Wm. Ramsay, D.C.L., &c. London: Hodder & Stoughton. 6s.

WITH the help of the Acts of the Apostles the Epistle of James, and the Epistles to the Corinthians, Thessalonians, and Timothy, Sir Wm. Ramsay has given us an interesting series of sketches of the Apostolic Church, including some miniatures of its members. Originally written for *The Sunday School Times*, these pictures, though drawn now more in detail, will still be found extremely useful by the readers for whom they were primarily designed. There is in them little or nothing novel to those acquainted with the author's previous works, but there is much that is suggestive. Professor Ramsay's view of "miracle," is an illustration. Early Church history is regarded as essentially miraculous, that is, "as resulting from the direct interposition of the Divine power on certain occasions." But such interposition is not recognised, where the superficial reader finds it. "It is not necessary to infer that every mention of an 'angel,' i.e., a messenger of God, implies supernatural agency." Again, "To the Oriental mind the natural and the supernatural are one; any person who carries into effect the purpose of God to save His servant was His messenger." This principle of interpretation means that Sir Wm. Ramsay regards the miraculous element in Scripture as much slighter than it is commonly reckoned, for instance, amongst those to whom he addressed himself. More important is the veiled, perhaps unconscious, but not less radical

attack on the orthodox conception of miracle. "What was once ridiculous or incredible is now familiar to modern science." Such reasoning, whilst it seems to defend the traditional view of the miracle, really abandons it. When "strange things" are accepted by science, their peculiar character, as contrary to the order of Nature, has disappeared, and signs and wonders cease as such to be. It gives rise to confusion when the word "miracle" is made to connote two distinct conceptions. In his judgment of events, reported by Luke, which are miraculous in the old sense, our author says, "The history as a whole stands or falls with these." This seems a violation of the principles of historical investigation. We do not so use the material with which we sketch the story of the Church in England. Why should we do so in painting pictures of the Apostolic Church?

One significant fact is nowhere discussed here, namely, the fact that in Paul's letters, the miraculous plays a much smaller part than in Luke's story of his life and work. The vision, the central incident of his conversion, is prominent, but miraculous "signs" of his Apostleship are nowhere spoken of, and the references to other wonders are by no means eulogistic. Professor Ramsay's tribute to the character and capacity of Luke is convincing in matters small as great. In these sketches, the subordinate characters in Acts are thrown into relief, and the purpose they serve in the story clearly shown. The book is brightly written, though learned and informing. It may be regarded as a popular presentation of the labours of one of our great New Testament scholars.

TWENTIETH CENTURY SOCIALISM. WHAT IT IS NOT. WHAT IT IS. HOW IT MAY COME. By Edmond Kelly. London: Longmans, Green & Co. 7s. 6d. net.

A PATHETIC interest attaches to the publication of this book, the author of which "precipitated" it rather than wrote it, when he knew that his days were numbered, and indeed only survived by a couple of weeks the completion of the first rough draft. Nevertheless, it is one of the best statements of evolutionary Socialism that has appeared in English, and is of the same calibre as one is accustomed to in the writings of Jaurès, Vandervelde, and other brilliant leaders of Continental Socialism. We are the more inclined to listen to Mr. Kelly's advocacy because his education and upbringing had given him a strong bias against Socialism of every kind. He was in constant touch with outstanding leaders in the capitalism, which his maturer study led him to distrust and denounce, as a result of his inner knowledge of it. Lastly, starting as a Spencerian evolutionist, the vigour and rigour of his studies as a member of the Faculty of Political Science at Columbia University led him slowly to abandon point after point of the *laissez faire* creed. The aim which he sets before him and which he believes ought to be the aim of any rationally and ethically constituted society is "the effort to eliminate from our social conditions the effects of the inequalities of Nature upon the happiness

and advancement of man, and particularly to create an artificial environment which shall serve the individual as well as the race, and tend to perpetuate noble types rather than those which are base." Naturally, therefore, he falls foul of Mr. Roosevelt for his articles on Socialism (in the *Outlook*) and retorts with an indictment of the stupidity, waste, anarchy of present-day capitalist society with the resultant evils of pauperism, disease, drunkenness, crime, insanity and prostitution. Like the members of our own Poor Law Commission, he has discovered the baleful results of chronic underemployment, and maintains (basing his calculation on official statistics) that about 4½ millions of the United States population are permanently in want. While sympathetic with the higher aims of Trade Unionism he shows how it has failed to solve the problem of the conflict between Capital and Labour. On the other hand, he quotes with crushing appositeness the report of the Pittsburg Survey (published by the Russell Sage Foundation) on the conditions of labour under trust rule, and reveals the inner history of the operations of the Wall-street group during the financial crisis of 1907, the ill effects of which extended to every industrial country. Perhaps the most convincing chapters in the book are those on the scientific and ethical aspects of the subject, which are developed with much skill and knowledge. At a time of shifting beliefs when even the clearest-headed among us are but dimly groping their way to a solution of the complicated problems of society, we trust that many readers will be found for a book which is constructive in aim, free from any trace of class bitterness, and written throughout with a view to persuade rather than denounce, in the spirit of the earnest student and not of the zealous propagandist.

The work of editing the book has not been over-well done. The frequent references in the footnotes ought to give the pages as well as the chapters and sections, and there are some rather obvious slips which ought to be corrected in a second edition. The title of Mr. Vandervelde's book is "Collectivism and Industrial Evolution" (not *Revolution*), p. 1. The Latin quotation on p. 116 should read "possimus." Mr. Stead's journal is called *Review of Reviews* (p. 310), and Kautsky's name is misspelt on p. 440.

LITERARY NOTES.

A "HISTORY OF NURSING," by Miss Dock and Miss Nutting, is among Messrs. Putnam's Sons new books. It contains an interesting account of the beginnings of nursing, with a full record of Miss Nightingale's noble work in the Crimea, and describes the great development of nursing since that time.

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THE same firm will publish in a few days Mrs. G. H. Putnam's book, "The Lady," in which the author has brought together in a convenient form the papers on "The

Greek Lady," "The Roman Lady," "The Lady of the Renaissance," &c., which attracted so much notice when they appeared in the *Contemporary Review*. "The lady is proverbial for her skill in eluding definition," says Mrs. Putnam, whose aim in this volume is "to suggest in outline the theories that various typical societies have entertained of the lady; to note the changing ideals that she has from time to time proposed to herself; to show in some measure what her daily life has been like, what sort of education she has had, what sort of man she has preferred to marry; in short, what manner of terms she has contrived to make with the very special conditions of her existence."

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"UNIVERSITIES AND NATIONAL LIFE" is the title of a book by Mr. Haldane which Mr. Murray is issuing this month. It contains the addresses recently delivered by Mr. Haldane to the students of the University College of Wales at Aberystwith on "The Soul of a People," to the Theological Society of the New College at Edinburgh on "The Calling of the Preacher," as well as his Rectorial address to the University of Edinburgh.

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NEXT year being the tercentenary of the birth of Archbishop Leighton, Dr. D. Butler of Galashiels has prepared a volume with a biographical introduction entitled "Archbishop Leighton's Practice of the Presence of God," which will be issued shortly by Messrs. Oliphant, Anderson and Ferrier.

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MESSRS. GEORGE ALLEN & SONS have in active preparation the Official Report of the Jubilee Church Congress held at Cambridge, which they will publish next month. The volume will contain the sermons, papers, and speeches in full, also a portrait of the Ven. Archdeacon Emery (the Father of the Congress), and an illustration of the Congress Banner.

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THE November number of *Teyler's Theologisch Tijdschrift* completes the eighth volume of this scholarly quarterly. The year's issue has included a series of N.T. studies by Professor Völter, O.T. articles by Professor J. C. Matthes and others, an article on the "Messiah of the Samaritans," by Professor H. J. Elhorst, secretary of "Teyler's Godgeleerd Genootschap," a kind of Dutch Hibbert Trust, which issues this journal. The most generally interesting contribution to this volume is made by Professor Bruining of Amsterdam, in two articles on "Religion and the Need of Redemption," in reply to two articles by Professor Eerdmans in the *Leiden Theologisch Tijdschrift* of 1908. Eerdmans had criticised the prevailing tone of preaching among the "Moderns," and urged the need for the preaching of Christ. Bruining admits the need of a new departure, but would look for it, not in a return, under any form, to the old doctrine of redemption through Christ, but in realising that no "moral idealism" can really take the place of faith in the living God.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—The Idea of God in Early Religions: F. B. Jevons. 1s. net.

MESSRS. JAS. CLARKE & Co.:—The Inner Vision: J. B. Paton, D.D. 1s. 6d. net.

MESSRS. J. M. DENT & SONS:—The Art of Living: Dr. Fr. W. Foerster. 2s. 6d. net. Blake's Vision of the Book of Job: Joseph Wicksteed. 6s. net.

MR. A. C. FIFIELD:—Song of a Shopman: Arthur Hickwood. 1s. net. The Third Road: Kathleen Conyngham Greene. 1s. net.

MESSRS. HODDER & STOUGHTON:—The Chant of the Stone Walls: Helen Keller. 2s. 6d. net. Mentone and its Neighbourhood: Dr. George Müller. 12s.

MESSRS. MACMILLAN & Co.:—History of the English Church, Vol. VIII., Parts 1 and 2: F. Warre Cornish. 7s. 6d.

MR. ELKIN MATHEWS:—There is Nothing New: Poems by Victoria F. C. Perry.

MESSRS. METHUEN & Co.:—Lady John Russell, a Memoir. Edited by Desmond McCarthy and Agatha Russell. 10s. 6d. net.

MESSRS. SWAN SONNENSCHNEIN & Co.:—Economic Prejudices: Yves Guyot. Translated by F. Rothwell. 2s. 6d.

MR. FISHER UNWIN:—The Christ Myth: Arthur Drews, Ph.D. 7s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Primitive Christianity, Vol. III: Otto Pfeiderer, D.D. 10s. 6d. net. Grieben's Guide Books: The Riviera. 3s. net. Scientific Study of the Old Testament: Dr. Rudolf Kittel. 5s. net.

INTERNATIONAL SCHOOL OF PEACE:—Mohonk Addresses: E. E. Hale and D. J. Brewer.

WALTER SCOTT PUBLISHING CO., LTD.:—Essays: Joseph Strauss, Ph.D., M.A.

FOR THE CHILDREN.

THE DARK.

IT is pleasant to be with one's parents and friends in the lighted room, with the cheery fire and the happy voices, until the time for bed arrives, and off we must go; and a pleasant feeling comes again, just as one drops off to sleep. But in getting from the one to the other—from the bright world, all alive, to the sleep world—that is where the trouble comes, for between the two there is a gulf. There is the dark stairway, or the long dark passage, and in the bedroom, too, sooner or later, the Big Dark again. And it does make some people rather frightened, doesn't it? I have even known of boys, quite grown-up boys . . . no; let bygones fade out of memory.

But I'm sure you will all agree that there is something even worse than the dark.

I stood once with some friends in a great cave, away under the ground. It was as large as a church inside; all around there were great boulders of stone; water was dripping from the roof; it was darker than the night could be, up above. But we were all near one another and felt no fear. Then someone struck a match, and all around us there appeared strange shapes and mysterious figures, dwarfs, giants, hobgoblins—a horrible dance of evil things; and a little girl beside me clung tightly to her father.

So it appears that a little light is sometimes sufficient only to reveal darkness, and I've no doubt you have often proved that for yourself. If not, just grope upstairs to bed in the dark, all alone; you may stumble a little and not much more;

but carry with you a lighted taper, and a tall dark ghost will follow you all the way.

And I think there were thoughts of this kind in Jesus' mind when he said, "If the light that is in thee be darkness, how great is the darkness!" Have you just a little light? Does it help you only to reveal darkness round about you? Then, indeed, you are in the dark!

There was a boy once whose brother lost his temper, and he became very angry with him for being angry. The boy had enough light to enable him to see his brother's darkness, but his own was very great.

And there was a man who heard a little fellow make some blunders in his grammar, and he said to the boy, "You didn't ought to say those kind of things." [That's an awful example, Mr. Editor, but please the Proof Reader must leave it as it is, for it is to show that the light in that man was darkness.]

Now these matters are discussed in high places, and one night the stars that go to make the picture of the Plough, in the heavens, were talking over the matter among themselves.

"What a dark place the Earth is," said the Pointer star; "it *must* be dull to live there!"

"Yes, indeed," said the Handle stars, "it has no colour, and it never twinkles; I really don't believe it has ever even tried."

"Well, I don't know," said another, "for it's evident that we only see the Earth by night—we don't see anything during the ——" "Be quiet!" said all the others; "we don't discuss that subject here."

Just then the Moon came up from behind a cloud, a great, pale globe. "Well?" she said, "and what are you stars chattering about to-night?"

"We were saying what a dark place the World was," answered one.

"A great deal you know about light and darkness," said the Queen of the Night; "why I can hardly see you! But it is a dull place, the World, and no mistake. I've been here a good many years now, and so far as I know they have only lately begun to try to light it up at all—with little things that look like glow-worms. They know no more about lighting than—than—" "than the man in the Moon!" said the North Pole Star; and then they all twinkled violently, and the Moon went yellow with anger.

And away far off, as if it came from the World, was heard the twittering of birds, and faint sounds as of men at work; and then, above all these, the great hearty voice of the Sun. "The Earth?" he was saying, "it's a very fine place, if you only look at it in the right way; I've known it have some very bright days. Of course, there are parts where it is difficult to let the light in, but still, they do their best, and I, for one, try to help them."

"Oh, let's get away!" said the stars, growing paler and more pale; "no one can shine at all when he comes along, with his glare and his dazzle."

And the Sun shone bright in the heavens, and the men on the Earth said, "How good it is to live in the light! God is light, and in Him is no darkness at all!"

I should like you to know what a great

man called Thoreau said about the matter he just asked what would happen, "if the sun should stop when he had kindled his fires up to the splendour of a moon or a star of the sixth magnitude, and go about like a Robin Goodfellow, peeping in at every cottage window, inspiring lunatics, and tainting meats, and making darkness visible, instead of steadily increasing his genial heat and beneficence till he is of such brightness that no mortal can look him in the face, and then, in the meanwhile too, going about the world in his own orbit, doing it good. . . ."

Jesus himself, of course, had to expose evil sometimes, in clear, unmistakable tones, but his words had power, in that direction, only because the business of his life was going about imparting the secret of noble, loving, satisfying life. But never does the highest type of man permit himself to be baffled or frightened by the darkness which his light has revealed to him. There have been those who have been startled into fear in this way, and who have cried with the poet, "Oh for a lodge in some vast wilderness . . . where rumour of oppression and deceit will never vex me more." But there have been other, more valiant men, like the author of our beautiful hymn, "Come, Kingdom of our God." John Johns lived in a quiet, peaceful place, and had his natural delight in a poet's contemplation of the works of God. And he heard "rumours of oppression and deceit." And what did he do? You will find the story told upon a beautiful tablet to his memory on the wall of the chapel in the Mill-street Mission, Liverpool—"He left . . . the calm beauty of his native Devon, and became the friend and daily companion of the poor, in crowded, woe-worn streets, there to draw forth the holier beauty of man's spiritual nature, in conditions of severest trial. . . ."

Wasn't it a grand thing to do? To let his light shine in dark places, not merely to reveal the darkness, but to overcome darkness with light, evil with good?

Come! let our light glow and burn in the service of God. Let it light us on the way as we search (do we thus, daily, search and seek?) for things of good report, for beauty, and for loving kindness.

J. C. B.

MEETINGS AND SOCIETIES.

LONDON DISTRICT UNITARIAN SOCIETY.

AUTUMN MEETING.

On Thursday evening, November 10, the Autumn Meeting of the London District Unitarian Society was held at the Unitarian Christian Church, Effra-road, Brixton. Mr. Alfred Wilson was in the chair, supported by Rev. J. Arthur Pearson, Messrs. Ronald Bartram (secretary) and Ronald P. Jones (treasurer), Rev. S. Baart de la Faille, D.D. (minister at the Dutch Church, Austin Friars, E.C.), Rev. G. Cresswell Cressey, D.D., and Dr. C. Herbert Smith, and amongst those present were Revs. C. Roper, J. Page Hopps, A. C. Holden, D.

Delta Evans, T. E. M. Edwards, W. W. C. Pope, Mr. A. Savage Cooper, Mr. and Mrs. H. Epps, Mr. A. Allen (Bermondsey), Mr. A. N. Tayler, Mr. T. H. Terry, Mr. and Mrs. F. and Miss Withall, and Mrs. David Martineau. The Secretary read letters of regret for absence from Revs. A. A. Charlesworth, W. J. Jupp, R. P. Farley, W. H. Drummond, H. Gow, Mr. H. Chatfield Clarke, Dr. and Mrs. Blake Odgers, and Mr. Hingston. Mr. A. J. Mundella, who had been announced to speak, was unable to be present.

Mr. ALFRED WILSON, referring to the prospects and work of the Society, said that Brixton had always taken a large interest in it, for Mr. David Martineau had been treasurer of the Society, and Messrs. H. Epps, John Harrison and S. S. Tayler had been presidents. He was sorry they missed the genial presence of Mr. John Harrison; but all would join with him in the hope that Mrs. Harrison would soon be restored to health. One feature of the Society's work was to foster alliances between the stronger and the weaker churches. He referred especially to the fresh activity at Walthamstow, Bermondsey, and Stratford, and hoped that the Unitarians of London would help in the good work the Society was doing.

Dr. S. BAART DE LA FAILLE, who was received with cordial applause, gave an interesting outline of the liberal movement in Holland. Referring to the Dutch Church, Austin Friars, he said:—

"From her beginning in 1550 she has been quite self-governing, only in a friendly connection with the Reformed Church established some ten years later, in the mother country. In this London congregation, it must be said to her honour, there has reigned as a rule a broad-minded, tolerant spirit, maintained by the Consistory, who always fill up vacancies in their midst themselves, and who elect the minister in accordance with the Royal Charter of Edward VI., of July, 1550. This Consistory, of which the famous Polish Reformer, John à Lasco, was the first Superintendent, has always counted liberal-minded men amongst its members. Therefore, when in Holland the modern principles, about 1870, had got a firm hold of the Reformed Church, the Consistory of the London Church, when the old minister resigned in 1873, elected a modern successor as a matter of course, and after his departure in 1901 I was elected. My congregation consists of heterogeneous elements, and members of different churches representing every shade of religious opinion come from Holland. Therefore the election of a modern, at least of a liberal-minded, leader is perhaps the best warrant for peace and tolerance, though, of course, this is a thorn in the flesh of a few zealots.

"What, however, is prospering the melting together of those very heterogeneous elements in a marvellous way, is the magical power of the common consciousness of being Dutch, compatriots in a foreign country, and of having the same mother-tongue. People of my congregation don't go especially to a Unitarian or to an orthodox service; they go to the Dutch Church. One of our chief difficulties is the enormous distances they have to come, for they are spread all over

London. Then there is, alas! the indifference and the materialism which are keeping too many of the thousands of Dutchmen here away from their old church in Austin Friars, more than heterodox beliefs. Otherwise, what a grand ideal is here fulfilled in a small way—various sheep under one shepherd! I am always struck by this sight when I preach in that beautiful, inspiring, time-honoured grey stone temple of the old Augustine Friars (dating from 1354), known to many of you now from that grand Sunday evening, October 16, when my Consistory were happy to receive the United London Unitarians, which we hope to have the pleasure of doing many times more. This church stands there as a lighthouse of liberal, tolerant, Christian principles among my thousands of compatriots in this metropolis."

Rev. G. CRESSWELL CRESSEY, D.D., said that Unitarians held a synoptic view with a synoptic mind; they looked at things as a whole, and in the world of the spirit they did not overlook the other aspects of work in human society, and the great progress of the nations of the world. But the synoptic point of view had its drawbacks, for when a person had seen all sides of a subject he was apt to be overtaken with inertia or indifference, and to say that one belief was quite as good as another if the spirit were sympathetic and helpful. It did not always do to rest content in a very broad view as Unitarians; there was need to emphasise certain aspects of their work. Religion demanded plain language; it must also be sincere, rational, and appealing to commonsense, and consistent with the philosophy and signs of modern times. In that direction lay the work of the Unitarian Church.

The Treasurer, Mr. RONALD P. JONES, strongly appealed for more subscribers and a larger subscription list.

Dr. C. HERBERT SMITH urged his hearers to take a more optimistic view of things. Unitarianism had a great future before it. There had been, during the past four or five years, a distinctly different spirit from that he knew ten or fifteen years ago—a spirit of growth and enthusiasm. Within the next fifty years he predicted that Unitarianism would have to stand upon a broad democratic basis, and he was sure it had sufficient humanity in it to appeal to the ordinary every-day man and to the masses. The Secretary, Mr. RONALD BARTRAM, also addressed the meeting, and the Rev. J. ARTHUR PEARSON, district minister, followed with a short account of the work the Society was engaged upon at Stratford, Peckham, Finchley, and other places.

THE LIBERAL CHRISTIAN LEAGUE.

DR. CARPENTER ON BIBLICAL DEVELOPMENT.

DR. ESTLIN CARPENTER finished his course of four lectures at King's Weigh House on Wednesday last. In his second lecture he traced the rise of the prophetic spirit in the nation and the purifying effects it had had upon its religious ideals, the beginnings of individual religion in Jeremiah, and the influence of Persian thought upon the later beliefs of the Jews. In the third lecture the Apocalyptic books were dealt with, and their influence upon New Testament teaching illus-

trated. But all the things foretold were shortly to come to pass, and did not refer to some still far distant era, as had once been supposed. To-day we regarded the universe with very different eyes.

Treating of the problem of the Gospels in his concluding lecture, he said that the fact that they were the product of their time must be kept steadily in mind. Paul's teaching exemplified all the religious ideas of his age, so did the Apocalypse and the Epistle to the Hebrews. In considering the miraculous elements of the Gospel narratives it is right that we should compare them with other ancient scriptures upon which vast study has been expended in recent years. We then find that the early Buddhistic writings, written quite 300 years earlier, contain many similar marvels. At the time of the Buddha's birth various wonders occur indicative of the harmonious movement in Nature, and we have stories of walking on the water and the multiplication of the loaves. For his own part, he failed to find any connection between the traditions of Buddha and Jesus; both, he thought, grew out of the imaginative atmosphere of the period. The belief in demons was common, and the power of superior people to cast them out.

With regard to the miraculous birth, the same thing was attributed to the Emperor Augustus early in the first century before the Gospels were written. His decrees were called gospels, the same Greek word being used as in the New Testament. Plato was regarded as of divine origin. The large mythical element in the Gospels had induced some to regard Jesus himself as a myth, but that opinion he did not share. The Gospel incidents in other respects were redolent with reality. Take that one of Jesus dining with a publican; such an act was quite contrary to the conventional custom, and denotes an actual event. So also the record in Mark of the friends of Jesus calling him mad. Though certain sayings of Jesus might be found in other records, yet in him they are presented with a vividness without a parallel.

The teachings of the Gospels centre round the thought of the coming of the Kingdom of God, and there is a growing consensus of opinion that Jesus thought the time was nigh. This eschatology, in the opinion of some, for instance, Prof. Burkitt, makes much of the Gospels inappropriate for the teaching of a universal religion, and the authorities in the Church of England are much troubled by the problem, because their creeds plainly teach the second coming.

This difficulty, said Dr. Carpenter, was felt early, and the fourth Gospel, he suggested, was written to meet it, and also to reconcile Greek thought to Christianity. The Kingdom of God was not to come with observation, but to be realised now. "This is life eternal, to know God, and Jesus Christ whom He has sent." The first conception of an external kingdom was necessary to meet the conditions of the time, but as expectation waned the more spiritual interpretation became accepted. Christianity was a perpetual fellowship of the spirit, recognising the Father as the source, the Son as the medium, and the Holy Spirit as the energising power of this communion. The Bible still remained of imperishable value as an autobiography of humanity's search to discover the high purpose of God.

The Rev. R. J. Campbell briefly moved a hearty vote of thanks, and expressed a hope that Dr. Carpenter would favour them next year.

SUNDAY SCHOOL TEACHERS' SESSION.

THE second course for Sunday School teachers, organised by the Rev. G. T. Sadler, was opened on Tuesday evening. After introductory speeches by the Rev. R. J. Campbell and the Rev. E. W. Lewis, a lecture was given by Mr. T. Rayment, vice-principal of Goldsmith's

College, New Cross, on "The Bearing of Child-Study upon Schemes of Biblical Instruction." There will be morning and evening classes until the 24th. Among the lecturers we notice the names of the Rev. W. G. Tarrant and Mr. F. J. Gould. There is a small fee payable for the whole course or admission to a single lecture.

MINISTERS' BENEVOLENT SOCIETY.

THE 58th annual meeting was held in the vestry, Church of the Messiah, Birmingham, November 15, 1910;

Present: Mr. J. Arthur Kenrick, President, in the chair; the Revs. A. H. Shelley and I. Wrigley; Messrs. W. Byng Kenrick, E. P. Beale (treasurer), and T. H. Russell (hon. secretary);

Apologies for non-attendance were received from the Revs. Dr. J. E. Carpenter, H. Eachus, J. W. Austin, and W. H. Lambelle, and Mr. H. J. Sayer.

The minutes of the last annual meeting having been read and confirmed, and the Treasurer's accounts and the report of the directors having been adopted, a vote of thanks to the retiring officers and to the Board of Directors was passed. The following officers for the ensuing year were elected, viz.:—President, Mr. J. Arthur Kenrick; vice-presidents, the Revs. Dr. J. E. Carpenter and C. C. Coe; hon. treasurer, Mr. E. P. Beale; hon. secretary, Mr. T. H. Russell; auditors, Messrs. Russell Jolly and L. O. Matthews; and the Revs. H. Eachus, A. H. Shelley, A. W. Timmis and Joseph Wood, and Messrs. H. C. Field, H. New, H. J. Sayer, and P. J. Worsley, jun., were appointed to serve on the Board of Directors.

THE SOCIAL MOVEMENT.

LORD GEORGE HAMILTON ON PAUPERISM.

LORD GEORGE HAMILTON'S remarkable presidential address to the Royal Statistical Society, delivered on Tuesday evening, ought to remind us once more of what the general public constantly needs reminding of, the drastic character of the reforms recommended by the Majority Section of the Poor Law Commission. From his address, which dealt with the statistical survey of poor law problems, we extract the following statements of fact. From 1871-72 to 1895-96, there was not only a reduction in the ratio of pauperism, but there was a large reduction in the actual number of persons relieved. Since 1895-96 there had been a large increase in the number of persons relieved, and though the ratio per thousand had not risen, this was due solely to the increase of population. But a closer examination of these figures was more disquieting, because then it would be shown that what had alone kept the figures from attaining much greater dimensions was the great reduction in the number of children receiving relief, which just about counterbalanced the great increase in the number of adult men receiving relief.

* * *

Coming to details, he showed that the rate of pauperism among dock labourers was also very high, and, generally speaking, the rate of pauperism was highest in those occupations in which the casual system of employment predominated. Our poor law expenditure had during forty years risen from £8,000,000 to nearly £14,000,000, and, notwithstanding the vast increase in population, the rate per head was now 1s. 7d. in excess of what it was at the beginning of that period. The statistics of pauperism suggested a regrettable condition of affairs in urban districts, and London was the worst of all, inasmuch as it maintained many more paupers than it did in the eighties,

and maintained more grown men in work-houses and institutions than other parts of the country. Hence he looked forward with apprehension to the industrial future of London. The north of England, as a whole, has less pauperism than the east and centre of England. The general workhouse, while it had put many burdens on the rates, had from the deterrent point of view been a failure. There was an urgent necessity of drastic and thorough reform.

* * *

Lord George is for a policy of thorough reform with regard to workhouses and boards of guardians, which he desires to sweep away as "makeshifts that have outlived their utility." As to the method of beginning this consummation which he so devoutly wishes, he suggested that the Government in a first year should begin with London. It may be remarked that in this he will probably have the support of all sections of those who believe that Poor Law Reform is necessary. In a second year they should deal with the big boroughs, and in a third with the counties. With reference to the last, he made the interesting point that there is likely to be less opposition to reform in the counties, because old age pensions will so lessen the number of paupers in the workhouse, that before long the accommodation will be double what is necessary. In conclusion, he hoped that all would be impressed by the gravity of the situation revealed, and use their voices and influence in pressing upon Government and Parliament the necessity of a rapid and thorough reform of our Poor Law system.

NEWS OF THE CHURCHES.

The Van Mission.—The Rev. T. P. Spedding writes: "Doubtless there are means by which the Unitarian Van Mission may be rendered still more helpful in the future, and the Committee of the Association have therefore decided to review and consider the work of the past five years. They invite suggestions,

UNITARIAN CHRISTIAN CHURCH, Avondale Road, Peckham, London, S.E.

A SALE OF WORK, in aid of the Church Funds, will be held in the School-room, Bellenden-road, on Saturday, November 26, 1910, and will be opened at 3.30 p.m. by Mrs. SYDNEY MARTINEAU.

Chairman: JOHN HARRISON, Esq.

Admission 6d., returnable in goods.

Contributions in goods, flowers, books or money, will be thankfully received and acknowledged by any of the Church officers; by Miss LEMMON (President, Ladies' Working Society), 48, Glengarry-road, E. Dulwich, S.E.; Mrs. COOLEY, 33, Elsie-road, E. Dulwich, S.E.; Mrs. G. V. CARTER, 77, Crofton-road, Camberwell, S.E., or by (Mrs.) A. HAYWARD (Hon. Sec. and Treasurer), 93, Chadwick-road, Peckham, S.E.

RICHMOND FREE CHURCH.

BAZAAR, in aid of Church Hall Building Fund, will be held at Essex Hall, Essex-street, Strand, W.C., on November 23 and 24, 1910. To be opened on

Wednesday, November 23, by Lady DURNING-LAWRENCE, at 3 p.m.

Thursday, November 24, by Mrs. SYDNEY MARTINEAU, at 3 p.m.

All friends are cordially invited.

Donations or Contributions towards the Bazaar will be thankfully acknowledged by the Bazaar Treasurer, Mrs. CLAYDEN, 1, Sheen Park-gardens, Richmond, Surrey; Bazaar Secretary, Miss ODGERS, 32, Cambrian-road, Richmond, Surrey; League Stall Secretary Mrs. BISS, 2, Chisholm-road, Richmond, Surrey

especially from those who have taken part as missionaries. Other friends who have attended meetings as hearers may have fruitful suggestions to make by way of adding to the effectiveness of the Mission. Communications will be welcome, and letters should be sent as early as possible addressed to the Missionary Agent, Rev. T. P. Spedding, at Essex Hall, Essex-street, Strand, London, W.C. Mr. Spedding will be glad to send a copy of "Word and Work," with a report of the season's work, to anyone who applies.

Accrington.—A lecture was given on Wednesday evening, November 9, in the Unitarian schoolroom by Mr. J. Rollinson, of Padiham, on "Through Finland to Russia," in which he described a tour through Finland to some of the principal towns of Russia. The lecturer gave an interesting account of the mode of life of the Finns and Russians, and a description of the contents of the churches. The lecture was illustrated with lantern slides. Church anniversary services were held on Sunday, November 6. The Rev. Charles Travers, of Preston, was the preacher, and the collections were in aid of the church funds.

Chesterfield.—The Rev. Matthew Scott preached the annual Sunday-school sermons at Elder-yard Chapel, last Sunday, Nov. 13. Next day the annual tea and entertainment was held. Alderman Shentall presided, and short speeches were delivered by Rev. H. S. Taylor and Rev. Gwilym Evans (the former minister). Mr. H. Blackshaw and Mr. Alfred Glossop and their friends provided the musical entertainment.

Colne.—A successful bazaar has just been held for the purpose of raising £500 for the completion of the Independence Fund and general church purposes. The receipts from all sources amounted to £501, and several promised donations have yet to come in. The Rev. H. Enfield Dowson opened the bazaar on the first day, Mr. Harold Coventry, president of the Provincial Assembly, presiding. On the second day the bazaar was opened by Mr. J. T. Bibby, of Burnley, Mr. John Wilkinson, of Colne, being in the chair; while on the third day Councillor Cameron, of Accrington, was the opener, the Rev. A. W. Fox presiding.

Denton: Wilton-street Chapel.—A pleasant interchange of pulpits took place on Sunday last, Nov. 13 (Temperance Sunday), the Rev. E. B. Rawcliffe, of Hope Congregational Church occupying the pulpit at Wilton-street in the morning, while the Rev. H. E. Perry conducted the service at Hope Church, where he met with a very hearty reception. Both ministers are anxious that this friendly exchange of pulpits may be repeated.

Derby: Friar Gate Chapel.—The anniversary services and meetings on Sunday and Monday, November 6 and 7, were of exceptional interest. The Essex Hall Year Book dates the origin of the congregation at 1560, which makes the Derby congregation the oldest in English Nonconformity. Special reference was made by the Rev. Charles Hargrove, M.A., to the historic significance of the occasion at both morning and evening service, his evening sermon being a most powerful vindication of the right of the present worshippers to claim direct connection with their Puritan ancestors notwithstanding their enjoyment of the larger faith and fuller light of these eventful days. Bad weather did not deter the congregation from assembling in full numbers, the afternoon and evening congregations being especially good. On Monday, however, many friends were prevented from coming by exceptionally cold and wet weather. Still the Rev. J. Kertain Smith, of Belper, and the present minister, the Rev. A. Leslie Smith, with other friends, arrived. The local Presbyterian minister, the Rev. Alexander Fyfe, M.A., was also a welcome visitor, and his speech on the true aim of a church was much appreciated. The senior warden, Mr. W. R. Ellis, who presided, said that their

appeal for outside aid in order to mark this year by internal and structural improvements had met with a generous response, but they were confronted with the necessity, next month, of raising about £250, and he trusted that this would be obtained by their united efforts. Mr. W. J. Piper, J.P., gave a warm welcome to the visitors, and an able speech was delivered by the Rev. Charles Hargrove on the work of the National Conference, and the British and Foreign Unitarian Association. On the communion table the ancient plate belonging to the congregation was displayed, together with registers and record books going back to 1697. The Rev. H. Thornhill, M.A., made these sacred relics the theme of a half hour's historical survey, dealing with interesting facts which have already been embodied in a series of articles from his pen in the *Derby Daily Telegraph*. A considerable amount of information has been gathered relating to the history of the congregation by Mr. Thornhill, and the committee have made a request that it may sometime appear in book form.

Manchester: Pendleton Unitarian Free Church.

—The new Mayor of Salford, Alderman F. S. Phillips, is one of the oldest members of the church, and one of the original and present trustees. He attended Divine service on Sunday evening, Nov. 13, and was accompanied by the ex-Mayor, the Town Clerk, Mace Bearer, and many Aldermen, Councillors, Magistrates, and prominent townsmen. The church was crowded in every part. Rev. R. Nicol Cross, M.A., was the preacher, and he took as his text Luke xvii. 20 and 21, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for the kingdom of God is within you." The preacher urged the need to cultivate civic patriotism, and an idealism which would enable the Civic Authority to make the town all that in their dreams they thought it was. The whole nation, he said, wanted a sense of lofty spiritual consecration, not only in our pulpits but also in our town and city councils, and in Parliament. The offertory amounted to over £10, and was devoted to the King Edward Memorial Fund in aid of the new wing of the Salford Royal Hospital.

Mansfield.—The congregation of the Old Meeting House recently organised a most successful three days' bazaar from which it is hoped, before the accounts are closed, to realise a net profit of £500. The members were heartily supported by many friends both in and out of the town. The opening ceremony on the first day was to have been performed by Sir W. B. Bowring, Bart., but indisposition prevented his attendance. Mr. T. Fielding Johnson, J.P., of Leicester, however, kindly stepped into the breach. A stirring appeal was made by the Rev. H. Enfield Dowson, and excellent speeches were also given by Miss Violet Markham and Miss Dorothea Hollins. The receipts to date amount to £560, the expenses total £99; thus £460 only is required to make a clear profit of £500, which will go towards the reduction of the debt outstanding on the bicentenary improvements. The secretaries of the Bazaar are Miss Vallance, The Ridge, Mansfield; and Mr. Harold Royce, Field Mill, Mansfield.

Southend-on-Sea.—On the 10th inst. at the Darnley-road Social and Debating Society, Mr. T. Sloman read an interesting paper, recording his travels in Germany and Hungary in August on the occasion of the meeting of the International Congress of Liberal Christians at Berlin. Some excellent pictures and photographs, most of the latter having been taken by Mr. Sloman, were exhibited.

Stalybridge.—A play-hour for Sunday-school scholars was commenced here a short time ago. In order to show the value of play and to stimulate the children, the Rev. John S. Burgess kindly brought a large body of boys and girls from Flowery Field on Tuesday

evening, November 15. In the course of seventy-five minutes, Mr. Burgess, by his accomplished work at the piano and inimitable direction, got the best out of his scholars. The programme included folk songs, old English games, and dances.

Yarmouth.—A special temperance service was held on Sunday evening last in the Unitarian Church, Middlegate-street. Officers and members of the Independent Order of Good Templars, Rechabites, Sons of Temperance, and kindred turned out in full strength, wearing regalia. The preacher was Brother Rev. G. Hare-Patterson, minister of the church and chaplain of the Northgate Lodge I.O.G.T.

NOTES AND JOTTINGS.

THE TOLSTOY FAMILY.

If Tolstoy, whose last days are proving so full of pain and weariness, is one of the best-loved men in the world, Count Dimitri Tolstoy, who died in 1889, had the reputation of being the best hated man in Russia. He was a ferocious opponent of all churches except the Orthodox, and was responsible for the compulsory submission of the Unitarians to the Russian Church and for the Russification of Polish schools. He had filled the post of Procurator of the Holy Synod and Minister of the Interior. Count Peter Tolstoy, one of the earlier representatives of this famous family, who died in 1729, was for some years Russian Ambassador to Turkey. He was a strong supporter of Peter the Great's reforms, and was instrumental in getting the fugitive Crown Prince Alexis sent back to the tender mercies of his unnatural father.

* * *

Count Alexis Tolstoy, who died in 1875, was, says the *Manchester Guardian*, one of the most famous of modern Russian writers. He, like Count Leo, preferred to live in privacy on his estates, though he was content to live the ordinary life of a country gentleman. His literary output consists of lyrical poems which became widely popular with the people, and of historical novels and plays, the most famous of which is the trilogy, "The Death of Ivan the Terrible," "Tsar Feodor Ivanowitch," and "Tsar Boris."

A SCHOOL OF THE HUMANITIES.

An interesting series of lectures on "The Mental and Physical Endowment of Men and Women" is being given this month by Dr. Lionel Taylor at the School of the Humanities, in connection with the West London Ethical Society at the Ethical Church, Queen's-road, Bayswater. The lectures are on Tuesdays, at 8.50 p.m. Dr. Taylor is also delivering a series of addresses at the Wednesday evening services, and these too are held at 8.30. The Wednesday evening service is usually well-attended, and the half-hour discussion which follows the address is not the least interesting part of the proceedings. Among the speakers on Sundays during the present month are Mr. C. Delisle Burns, Dr. John Oakesmith, Dr. C. W. Saleeby, Mr. Horace J. Bridges, and Mr. G. E. O'Dell, secretary of the Society.

A TRIBUTE TO JULIA WARD HOWE.

The following note from Dr. Ames was read on Sunday, October 23, at the Church of the Disciples, Boston, U.S.A.:—"The death of Mrs. Howe leaves a vacant place in our little company which we cannot fill and cannot even wish to fill. As it was good for her to go, it is good for us that she should be greatly missed. True, she moved in many wider circles and had many large interests outside ours; for she belonged to the whole of humanity and gave

herself generously to its service. But her forty years' membership in the Church of the Disciples was always a delight to the heart; I think it was an inspiration and a support in all her best activities. In her House of Life a religious service was to her like a fire on the hearth. She was never what is called a "church worker"; her name does not appear on the lists of committees; but her sense of spiritual fellowships and her joy in common worship made her Sunday attendance a gracious habit. Without any urgent sense of duty, I think she was seldom absent except under the compulsion of illness or distance.

"Her ardent love of truth and freedom and her hearty hatred of falsehood and injustice were qualified and sweetened by love for God and man; and a sense of humour helped to preserve her from exaggeration and bitterness as well as to brighten for herself and many others the long afternoon of her life. But she would not wish us to speak of her as perfect. Her positive qualities and her ardour of temperament made it certain that she would share the infirmities of our common nature. There are many, many more things to be said, and there will be many to join in the celebration of her memory. But, now that she has been caught up out of our sight, we can bow in humble and grateful reverence and say 'The Lord gave and hath taken away.' What He gave was always his own and what He has taken is still and forever ours."

MUSIC AND RELIGION.

"We are deeply impressed by the great cathedral, and the rich full harmonies of its music, and thankful for opportunities of joining in its worship—in the deeper spirit of it—even when the special form of the spoken word can no longer command our assent. But we must not on that account despise humbler things. The same true harmony is to be found in much more lowly places, and we may help to make it in our own house of prayer. The One Divine Presence is, for the open heart of childlike trust, not only in the great places of nature, but in the lowly meadow and the quiet garden, and so also with our worship, where there is simplicity and sincerity, earnest purpose, pure aspiration, and unselfish love, in the most unassuming house of prayer as within the minister's lofty walls. We can only use the means we have, but we can always be striving to make them, even in their modest simplicity, more perfect. If we cannot command great resources for the true and beautiful expression of our worship, we can yet have much gladness in it through the giving of our best."—Rev. V. D. Davis in the Christian Register.

AN ANTI-SLAVERY DEPUTATION.

The deputation of the Anti-Slavery and Aborigines' Protection Society which left London last Saturday, consisted of Messrs. Joseph King, M.P., E. W. Brooks, H. W. Nevinston, and Joseph Burt, Mrs. King Lewis, and the Rev. John H. Harris. Owing to the political crisis, Mr. Noel Buxton, Parliamentary Secretary, was prevented at the last moment from going to Lisbon. The Chargé d'Affaires of the Portuguese Legation in London rendered the Society every assistance, and has taken action spontaneously in several matters of detail which has greatly facilitated the visit of the deputation to Lisbon.

Books for Sale and Wanted.

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